

mind, and the somewhat singular phraseology, we at times employ. "Our enterprising citizens" however, besides peculiar phraseology, are remarkable for their peculiar translations of well known proverbs: for instance, "All is not gold that glitters," assumes under their magic wand the form of "Whatever to strangers, must appear disgraceful, filthy, dangerous, and idiotic, is right, proper, and well worthy of the City of Halifax." They are moreover above all such purely mundane considerations as convenience and decency; deeply impressed with the fact of the shortness of life, they strive in an unobtrusive manner to suggest it to others. This end is gained in the case of a pilgrim to the fleet, by making him pass over a narrow and unpleasantly thin plank on to a raft, apparently on the point of sinking, before he can reach a boat. Following, at a long distance, the slip is perhaps as near an imitation of the Bridge of Sighs, as is at all desirable; we would however suggest, as adding to the effect, an arch at the top of the steps, with the inscription "All hope abandon, ye who enter here." Few, indeed, are sufficiently hardened to pass along the plank and to stand upon the raft, without asking themselves if they are in a fit state to die by drowning. The great gainers are the boatmen, who drive very profitable bargains with unfortunate wretches, ankle deep in water on the raft, and under the impression that if they remain there for 30 seconds longer, it will be sufficient to seal their fate. The boats are of course, just a shade more disgraceful—according to strangers, just a shade more right and proper—according to us, than anything else in this inviting journey. Cushions and comfort are unknown in the boats, and as there is no tariff of fares, we have the additional gratification of being obliged to submit to unlimited extortion.

There is yet another view to take of this precious slip. We have heard a good deal lately of "The wharf of a New Empire," and standing on *that single plank*, we ask, can it be possible that the above high sounding title is applied to Halifax? The hopeless imbecility of sitting down with our hands folded, and aimlessly contemplating our future glories, without attempting to do anything *at present* for ourselves, would be ludicrous if it wasn't pitiable. What can be said to people, who boast that their City will at some future time contain 300,000 inhabitants, and can't make it fit for 30,000 to live in. "Take care of the pence, and the pounds will take care of themselves," is a very sensible proverb; may we be permitted cordially to recommend it to the notice of our fellow-citizens, and to suggest that they should make no effort to alter it, according to their usual custom, with a view to adapt it, to their very peculiar turn of mind.

#### PAUPER CITIZENS.

We have always been accustomed to regard paupers as a class of individuals without the pale of that hard work-a-day-world, wherein men of all vocations jostle one another in the race for wealth, or fame, or power. Removed, from whatever cause, from the busy outer world, they are fed, clothed, and housed at the expense of others, their existence as a body being recognised only as a necessary evil. Under these circumstances, it is not strange that the "work house" should be regarded by ordinary citizens as a last desperate resource, to be relied upon only when all else has failed. A pauper cannot be called a citizen, inasmuch as he is commonly denied, not merely the privileges but the penalties attaching to citizenship. He is not, while recognised as a pauper, allowed a voice in the election of citizens to posts of honor or trust, but neither is he compelled to pay taxes; his inability, or unwillingness to support himself by honest

industry puts him without the pale of those taxed for his support. As a man must give up some portion of his freedom for the privilege of being an item in a civilized community, it is all important that one not recognised as such an item should be exempted from the responsibilities of citizenship. A man gains more importance and self respect by being on the list of Grand Jurors, than he loses by being called from his business to the jury box. The public gain more than counterbalances (in the long run) the private loss, and it is a consciousness of this fact that ever invests the term citizen with a meaning more or less honorable. On the other hand, the mere fact that a pauper is of little or no use to the community at large, is sufficient to prevent his recognition by the public, save as a necessary evil. Such, we believe, are the views commonly entertained throughout the civilized world regarding paupers.

But, in this good city, we regard paupers as a class of men whereby we can make, or at least save money. We receive them into the Asylum, and by so doing, acknowledge their inability to obtain an honest livelihood, or to merit the honorable name of citizens. Yet when occasion arises, we use them as citizens! Upon what occasion? our readers will indignantly ask. We shall see. A man's body is found in the harbor, or elsewhere, and is forthwith removed to the Pauper Asylum. A Coroner's Inquest is deemed necessary, and jurors are required. A bona fide citizen is summoned to attend, but *all the remaining jurors are paupers!!* Now, is not this very creditable to us, as citizens of Halifax,—the "wharf of a gigantic empire?" We do not affirm that inquests held at the Asylum are always conducted on this very extraordinary system, but we have been informed that such a system has ere now been in vogue, and our informant was himself the one bona-fide-citizen juror. Now, we maintain that none but duly recognised citizens should be employed as jurors; and we also maintain that a pauper is *not* a citizen, in the true and honorable acceptance of the term. Perhaps some of our fellow citizens will correct us, if our suppositions on this head be incorrect. But we said something about saving money by paupers. This, of course applies to what we formerly stated concerning the employment of paupers without adequate remuneration. We are now in possession of fuller details regarding the extent to which this unjustifiable practice has prevailed, and we are prepared, if required, to publish the names of those gentlemen who have employed paupers, as also the nature of the latter's employment. But we would fain give such gentlemen an opportunity of endeavouring to justify the course they have pursued, or failing in this endeavour, to make any excuses they please. We would remind these gentlemen that they are the servants of the public, that the paupers are supported by *public taxation*, and that none but the *public* have a right to employ paupers. Suppose that the Mayor, or any other gentleman connected with the management of Rockhead, were to take a prisoner out of jail and employ him in a *strictly private capacity!* Would not society raise its voice against such a proceeding? But it may be urged—Prisoners are *sent* to jail, but paupers *come* to the Asylum. This argument does not affect the principle at issue, which may be briefly summed up in a single sentence,—*Men in public employ have no right to use public property for their own private convenience.* Paupers are public property, and as such cannot legitimately be employed for other than the public good. Once let this principle be overlooked, and there is no saying what may happen. An excellent cook might through intemperate habits find herself in the poor house. Having no money wherewith to buy liquor, she ceases to be intem-